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APHORISMS
ON
E D U C A T I O N:

SELECTED
FROM THE WORKS OF THE MOST CELEBRATED
ENGLISH, FRENCH, AND LATIN WRITERS,
ON THAT SUBJECT:

AND
INTENDED AS A VADE-MECUM FOR PARENTS,
GUARDIANS, PRECEPTORS, GOVERNESSES, &c.

IN THREE PARTS:

- I. As relating chiefly to the Male Sex.
- II. With particular Reference to the Female Sex.
- III. Remarks, of General Application to both.

L O N D O N:

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1800.

APHORISMS

ON

EDUCATION

SELECTED

FROM THE WORKS OF THE MOST CELEBRATED

ENGLISH, FRENCH, AND LATIN WRITERS,

OF THE LAST CENTURY.



INTENDED AS A
QUARTERLY

IN THREE PARTS:

1. Abridged copy of the MS. Soc.
2. With various References to the MS. Soc.
3. The Remarks of General A. and others.

LONDON:

Printed by A. Smith, in Pall Mall.
For JOSEPH AND RUTH, TATTON STREET.

1800.

APHORISMS,

of a child's education is to discover the principles of those who superintend his education. —

PART I.

CHIEFLY RESPECTING THE MALE SEX.

I.

THE great end of a good education is to form a reasonable man.

J. J. ROUSSEAU.

2.

Forward prattling children usually make but ordinary men.

J. J. ROUSSEAU.

B

One

3.

One of the most material objects of a child's concern, is to discover the foibles of those who superintend his education. J. J. ROUSSEAU.

4.

Never permit a child to play with grown persons in the same manner as with his inferiors, nor even with his equals; and if he should strike any one in earnest, let them always return his blows with interest.

J. J. ROUSSEAU.

5.

Perform acts of charity in his presence, and deprive him of the means
of

of imitating you, as being an honour too great for his years.

J. J. ROUSSEAU.

6.

To give alms is the action of a man, who may be supposed to know the value of what he bestows, and the want his fellow-creature has of it: a child, who knows nothing of either, can have no merit in giving alms.

J. J. ROUSSEAU.

7.

The accusations of children one against another should not be favorably received, nor hearkened to: take care, however, to curb the insolence and ill-nature of the injurious,

by reprov'ing the offender out of sight of him that complained.

LOCKE.

8.

The governor of a child should be as young as is consistent with his having attained necessary discretion and sagacity, that he may become the companion of his pupil, and gain his confidence by partaking of his amusements.

J. J. ROUSSEAU.

9.

Children sometimes carefs old men, but they never love them.

J. J. ROUSSEAU.

He

10.

He that takes on him the charge of bringing up young men, should have something more in him than Latin, more than even a knowledge in the liberal sciences: he should be a person of eminent virtue and prudence; and with good sense, have good humour, and the skill to carry himself with gravity, care, and kindness, in a constant conversation with his pupils.

LOCKE.

11.

I would have the governor and pupil look upon each other as inseparable, and the fortunes of each as common to both.

J. J. ROUSSEAU.

B 3

Whoever

12.

Whoever undertakes the tuition of an infirm and valetudinary infant, converts his office of governor into that of an attendant on the sick.

J. J. ROUSSEAU.

13.

He whose body is crazy and feeble will never be able to advance in the right way.

LOCKE.

14.

A genius will educate himself, in spite of all obstacles.

J. J. ROUSSEAU.

When

15.

When a child is able to join words, short phrases, containing some story or curious particular, should be given him to read.

ROLLIN.

16.

After your child has read a fable several times, and learnt it by heart, accustom him to relate it by word of mouth, in the natural unaffected dress of his own words.

ROLLIN.

17.

The teacher must use his utmost endeavours to make his pupil pronounce in a natural voice, and avoid a kind of squeaking tone very com-

mon among children. He ought to make him sound the several vowels and consonants exactly, make him sensible of their force, and accustom him to lay a proper emphasis on such as require it, and not to drown certain syllables, especially the final ones.

ROLLIN.

18.

After the scholar can read tolerably well, it is proper for him to be taught writing.

ROLLIN.

19.

In order to gain the scholar's affection for learning, the master himself must first win his love ; and of this he will not fail, provided he conducts

himself always by reason and never by caprice.

ROLLIN.

20.

Should the pupil be naturally slow, reproaches must never be used; on the contrary, he should be animated, encouraged, and even applauded, if he makes but ever so little progress.

ROLLIN.

21.

It would be ridiculous, when compulsion and blows have raised an aversion in the child to his task, to expect he should freely, of his own accord, leave his play, and with pleasure court the occasions of learning.

LOCKE.

To

22.

To be master of a child, it is necessary to be master of one's self.

J. J. ROUSSEAU.

23.

I am apt to think perverseness in the pupil is often the effect of forwardness in the tutor.

LOCKE.

24.

Passionate words or blows from the tutor fill the child's mind with terror and affrightment, which immediately takes him wholly up, and leaves no room for other impressions.

LOCKE.

The

25.

The great skill of a teacher is, to get and keep the attention of his scholar; whilst he has that, he is sure to advance as fast as the learner's ability will carry him; and without that, all his baffle and pudder will be to little or no purpose. **LOCKE.**

26.

A child will learn three times as much when he is in tune, as he will, with double the time and pains, when he goes awkwardly or is dragged unwillingly to it. **LOCKE.**

27.

An indiscreet fit of laughter in a by-stander may disconcert all that
you

you have been doing for six months, and do the child an irreparable injury, perhaps, all his life time.

J. J. ROUSSEAU.

28.

If you observe the brain of a child grow warm, if you see him overflow and confound himself, let his ideas at first ferment freely; but never excite or increase the fermentation, lest they should evaporate.

J. J. ROUSSEAU.

29.

Whatever your child learns, let him be taught accurately; let him know ever so little apparently, he will

will know much if he has learnt that little well. **EDGEWORTH.**

30.

A child badly instructed is more incapable than he who is not instructed at all. **J. J. ROUSSEAU.**

31.

Without courage a man will scarcely keep steady to his duty; and fill up the character of a truly worthy man. Keep, therefore, your children from frights of all kinds when they are young. Let not any fearful apprehensions be talked into them, nor terrible objects surprise them.

LOCKE.

Be

32.

Be sure to preserve the tender mind from all impressions and notions of spirits and goblins, or any fearful apprehensions in the dark. LOCKE.

33.

If a child has, during his infancy, been used to regard toads, serpents, or cray-fish, with indifference, he will, as he grows up, look without horror on any animal whatever.

J. J. ROUSSEAU.

34.

If your child shrieks and runs away at the sight of a frog, let another catch it, and lay it down at a
good

good distance from him; make the other boy play with it, &c.

LOCKE.

35.

A child should be made sensible of his weakness, but not allowed to suffer by it; he should be taught dependence and not merely obedience; he should be instructed to ask, and not to command. J. J. ROUSSEAU.

36.

A child is curious to touch and handle everything he sees; he should be indulged in the gratification of his curiosity. J. J. ROUSSEAU.

It

37.

It is of consequence to check children betimes, in usurping a command over persons who are not in their power, or over things which they are not sufficiently acquainted with. It is better, therefore, when a child desires anything that may be proper to give him, to carry him to the object, than to bring the object to the child.

J. J. ROUSSEAU.

38.

Give the child nothing because he desires it, but because it is needful for him.

J. J. ROUSSEAU.

The

39.

The most infallible way to make your child miserable, is to accustom him to obtain every thing he desires.

J. J. ROUSSEAU.

40.

He should therefore be accustomed betimes to consult and make use of his reason, before he gives allowance to his inclination.

LOCKE.

41.

Be sparing of the imperative mood : instead of forbidding, prevent by precaution what you do not like him to do.—For example ; if you want to prevent your children from talking

c

to

fervants, let your house be so arranged that they shall never be obliged to pass through any rooms where they are likely to meet with fervants.

EDGEWORTH.

42.

When the father or mother looks sour on the child, everybody else should put on the same coldness to him, and nobody give him countenance until forgiveness is asked, and a reformation of his fault has set him right again, and restored him to his former credit.

LOCKE.

43.

Let your child sensibly perceive, that the kindness he shows to others,

is

no ill husbandry for himself; but that it brings a return of kindness, both from those that receive it and those who look on.

LOCKE.

44.

Great severity of punishment does but very little good, nay great harm, in education; and it will be found that, *cæteris paribus*, those children who have been most chastised seldom make the best men.

LOCKE.

45.

If a child has broken a glass, or a piece of china, do not intimidate him by an angry word or an angry look; put the glasses and china out of his reach; let him make his confession

c 2

fairly,

fairly, and show him that you set more value upon his integrity than upon all the glassess and china in your house.

EDGEWORTH.

46.

Let the furniture of their apartment be coarse and solid; let them have no looking-glass, no china, nor other objects of luxury.

J. J. ROUSSEAU.

47.

And if, notwithstanding your precaution, your child break some piece of furniture, don't let him hear from you a single word of reproach, but act exactly in the same manner as if he had broken it by accident.

J. J. ROUSSEAU.

If

48.

If a child breaks the utensils which he stands in need of, be not in haste to give him others, but let him experience the want of them.

J. J. ROUSSEAU.

49.

If any mischief is done in your absence, take care never to tax your child with it, or to ask him if it was he that did it.

J. J. ROUSSEAU.

50.

Children should never be questioned in any circumstance in which it can be their interest to deceive; do not ask a child before company

c 3

whether

whether he has said his lesson well.
 —When a child relates anything
 which he has seen, we should listen
 with attention and pleasure.

EDGEWORTH.

51.

The first time your child is found
 in a lie, it should rather be wondered
 at as a monstrous thing in him, than
 reprov'd as an ordinary fault; if that
 keeps him not from relapsing, the
 next time he must be sharply re-
 buked, and fall into the state of great
 displeasure of his father and mother,
 and all about him who take notice
 of it.

LOCKE.

Persuade

52.

Persuade your child that it is right and noble to confess his faults freely ; but that it is infinitely more so never to be guilty of any.

MADAME DE GENLIS.

53.

If your child directly confess his fault, you must commend his ingenuity, and pardon the fault, be it what it will ; and pardon it so that you never so much as mention it to him again.

LOCKE.

54.

Let your child keep up his reputation with you as high as is possible ; let him not think he has the charac-

ter of a liar with you, as long as you can avoid it without flattering him.

LOCKE.

55.

Let him know that twenty faults are sooner to be forgiven, than the straining of the truth to cover any one by an excuse.

LOCKE.

56.

Would you have your child faithful to his word, you must be discreet in exacting it of him.

J. J. ROUSSEAU.

57.

When you perceive your pupil ashamed of not having followed your advice,

advice, raise him gently from his humiliation by words of candour and encouragement. J. J. ROUSSEAU.

58.

Point out the evil consequence of his faults before he commits them: but never reproach him for what is past. J. J. ROUSSEAU.

59.

If you add reproaches to his chagrin, he will infallibly hate you, and will determine to listen to you no longer. J. J. ROUSSEAU.

60.

By saying that many others have committed the same fault, you throw
him

him off his guard, and correct whilst you seem only to pity him.

J. J. ROUSSEAU.

61.

Direct the attention of your pupil to the phenomena of nature, and you will soon awaken his curiosity; but to keep that curiosity alive, you must be in no haste to satisfy it.

J. J. ROUSSEAU.

62.

The pride of the tutor should leave something for that of the pupil; he ought not to say all, but let the pupil say, I conceive, I penetrate, I act, I instruct myself. J. J. ROUSSEAU.

He

63.

He that says all, says very little in effect, for he will soon be disregarded.

J. J. ROUSSEAU.

64.

Put questions to him adapted to his capacity, and leave him to resolve them.

J. J. ROUSSEAU.

65.

A fundamental principle of rational education, is, not to make a child an adept in the sciences, but to give him a taste for them, and point out the method of improving it.

J. J. ROUSSEAU.

Great

66.

Great care is to be taken, that learning be never made as a business to him, nor he look on it as a task.

LOCKE.

67.

Keep a watchful eye over your pupil, and by no means permit him to fatigue himself by too intense application.—He had better learn nothing, than learn upon compulsion.

J. J. ROUSSEAU.

68.

When a child asks a question, you ought to pay less regard to the terms of interrogation, than to his motives

for inquiry. Let your answer be always calculated rather to keep alive, than to satisfy his curiosity.

J. J. ROUSSEAU.

69.

A good preceptor has no set hour for his lesson; or rather, he gives his scholar a lesson every hour; for he instructs him often, as much in his amusements, visits, and conversation, as when he makes him read books, because, his principal aim being to form his judgment, the divers objects which present themselves, are often more adapted to that purpose than studied discourses. CHANTERENE.

Grammar

Grammar being to teach men, not to speak, but to speak correctly, when it is thought time to put any one upon the care of polishing his tongue, and of speaking better than the illiterate, then is the time for him to be instructed in the rules of grammar, and not before. LOCKE.

To write and speak correctly, gives a grace, and gains a favourable attention to what one has to say. And since it is English that your child will have a constant use of, *that* is the language he should chiefly cultivate; and

and wherein much care should be taken to polish and perfect his taste.

LOCKE.

72.

Languages are the proper study of our first years.

LOCKE.

73.

Languages are useful to men of all conditions, and they equally open them the entrance either to the most profound or the most easy and entertaining parts of learning.

LA BRUYERE.

74.

Whatever foreign languages a young person meddles with (and the more

more he knows the better), that which he should critically study, and labour to get a facility, clearness, and elegance to express himself in, should be his own; and to this purpose he should daily be exercised in it.

LOCKE.

75.

At the same time that your pupil is learning French and Latin, he may also be entered in arithmetic, geography, chronology, history, and geometry too.

LOCKE.

76.

No man can pass for a scholar that is ignorant of the Greek tongue.

LOCKE.

The

77.

The study of the drama leads to that of poetry; if your pupil have but the least taste for this art, he will study with great pleasure the languages of the poets, the Greek, the Latin, and the Italian.

J. J. ROUSSEAU.

78.

A governor should take pains to accustom his pupil to order, and to teach him method in all the application of his thoughts; and make him see in what cases each different method is most proper, and to what end it best serves.

LOCKE.

D

Let

79.

Let a child do nothing merely because he is bid ; nothing is good for him which he cannot perceive to be so.—In requiring him to be docile when he is little, you prepare him to be a credulous dupe when he is grown up. J. J. ROUSSEAU.

80.

Endeavour to teach a child every thing that is useful to him at his age ; and you will find him full employment. J. J. ROUSSEAU.

81.

Whenever you have not at hand a proper explanation of the thing required,

required, you may safely forbear to give him any at all. You may, without scruple, say to him, I have no good reason to give you ; I am somehow mistaken, &c. J. J. ROUSSEAU.

82.

You will gain more credit with your pupil by affecting ignorance than by concealing it.

J. J. ROUSSEAU.

83.

A single falsehood uttered by the master to his pupil, will for ever destroy the fruits of education.

J. J. ROUSSEAU.

84.

The evil lies not so much in what a child is ignorant of, as in what he falsely imagines he understands.

J. J. ROUSSEAU.

85.

In going about with your pupil to the workshops of various artisans, never let him see any thing performed without lending a hand to the work, nor come out of the shop without perfectly understanding the reason of what he observes there.

J. J. ROUSSEAU.

86.

A child will learn more by one hour of manual labour, than he will
retain

retain from a whole day's verbal instruction. J. J. ROUSSEAU.

87.

A young person should be ambitious to acquit himself well in every thing he attempts. J. J. ROUSSEAU.

88.

By exercising your pupil in some laborious employment, you will check the activity of his imagination. When the body is wearied with fatigue, the heart is not readily inflamed by passions.

J. J. ROUSSEAU.

89.

Take your child from town, engage him in some occupation that will be interesting on account of its novelty, of which he will be passionately fond, and to which he will entirely devote himself.

J. J. ROUSSEAU.

90.

You should keep your child so employed, that he should not only be sensible of the use of his own talents, but that he should take delight in his employment, from a sense of its utility.

J. J. ROUSSEAU.

A close

91.

A close and sedentary profession, which enervates the body, will neither please nor be proper for youth.

J. J. ROUSSEAU.

92.

To increase the vigour of the mind, we ought to increase the strength of the muscles.

J. J. ROUSSEAU.

93.

The first sentiment of a child is to love himself; and the second, which may be deduced from the former, is to love those who are employed about him.

J. J. ROUSSEAU.

94.

Teach your pupil to consider the interest of the indigent as his own; let him not only assist them with his purse, but with his care.

J. J. ROUSSEAU.

95.

He that will have his son have respect for him and his orders, must himself have great reverence for his son: he must do nothing before him, which he would not have him imitate.

LOCKE.

96.

We should never put our pupils in contrast with one another; our comparison

parison should rather be between what the pupil *has been*, and what *he is*, than between what *he is*, and what any body else *is not*. With this precaution you may hope to see children grow up in real friendship together, and to increase the sum of their pleasure by mutual sympathy.

EDGEWORTH.

97.

Whatever contributes to the welfare of an individual, engages his affection; whatever is likely to destroy it, he will repel.

J. J. ROUSSEAU.

To

98.

To show a child the world in general, before he knows something of man in particular, is to corrupt, instead of forming his mind ; to deceive instead of instructing him.

J. J. ROUSSEAU.

99.

Terrify his imagination with the perils by which mankind are continually surrounded ; so that, in listening to the animated description, he may press close to your bosom for fear of falling into the abyss.

J. J. ROUSSEAU.

Teach

100.

Teach your pupil to place no confidence in birth, health, or riches; show him all the vicissitudes of fortune; point out to him the many frequent examples of people, who, from a situation more exalted than his, have fallen to the lowest degree of poverty and distress.

J. J. ROUSSEAU.

101.

Teach your pupil to love mankind, and even those by whom mankind is vilified. Let him not rank himself particularly in one, but among all classes of men.

J. J. ROUSSEAU.

A young

102.

A young man, before he leaves the shelter of his father's house, and the guard of a tutor, should be fortified with resolution, and made acquainted with men, to secure his virtues, lest he should be led into some ruinous course, or to some fatal precipice, before he is sufficiently acquainted with the dangers of conversation, and has steadiness enough not to yield to every temptation. LOCKE.

103.

Your pupil should be taught that man is naturally good; he should perceive it by his own heart, and judge of his neighbour by himself; but let
him

him observe how mankind are depraved and perverted by society.

J. J. ROUSSEAU.

104.

If we would know men, it is necessary that we should see them act; in history, your pupil will behold mankind, not as their accomplice or accuser, but as their impartial judge.

J. J. ROUSSEAU.

105.

In history, even the words of men serve to ascertain their characters.

J. J. ROUSSEAU.

By

106.

By the help of history, a young man may, in some measure, acquire the experience of old age; in reading what has been done, he is apprized of what he has to do; and the more he is informed of what is past, the better he will know how to conduct himself for the future.

CHESTERFIELD.

107.

The worst historians for a young reader, are those who favour us with their judgment: let him judge for himself, and he will learn to know mankind.

J. J. ROUSSEAU.

Youth

108.

Youth ought to generalise nothing.

J. J. ROUSSEAU.

109.

We must begin by studying man, in order to know mankind; therefore, let your pupil begin the study of the human heart by reading the lives of particular men.

J. J. ROUSSEAU.

110.

A child should be educated in the religion of his father.

J. J. ROUSSEAU.

If

III.

If your child learns religion too soon, he runs a risk of never knowing it at all.

J. J. ROUSSEAU.

III2.

Give, however, to your child religious sentiments; persuade him, that in every moment of his life the Divine Being sees and hears him; impress his mind with this sublime and important principle; set him the example of piety; let him surprise you praying to God; let him be convinced that you find in this duty all the consolation you stand in need of, and that you take pleasure in fulfilling it.

MADAME DE GENLIS.

113.

Begin betimes nicely to observe your son's temper, and that when he is under least restraint in his play, and, as he thinks, out of your sight; see what are his predominate passions and prevailing inclinations. LOCKE.

114.

Suffer not your pupil to become corrupted, and he will always be docile; he does not begin to be intractable till he is already spoiled.

J. J. ROUSSEAU.

115.

Be extremely circumspect in the choice of your child's companions,

E

of

of his employment, and of his pleasures.

J. J. ROUSSEAU.

116.

A vicious foot-boy will debauch the principles of a child, and the secrets of the one become security for those of the other.

J. J. ROUSSEAU.

117.

We should give them a true and striking description of the horrors of debauchery, by demonstrating to them that health, strength, courage, virtue, love itself, and all the blessings of life, depend on our regard to chastity.

J. J. ROUSSEAU.

Speak

118.

Speak freely to your pupil of the pleasure of love, and of our intercourse with women; let him find in your conversation that complacency which is flattering to his young heart: in a word, spare no pains to induce him to make you his confident upon the matter. J. J. ROUSSEAU.

119.

By giving him to understand what additional charms the union of hearts confers on the pleasures of sense, you shall raise in him a disgust of licentious pleasures. J. J. ROUSSEAU.

120.

Neither the constitution nor the passions are the first seducers of youth; but opinion and manners.

J. J. ROUSSEAU.

121.

When you venture your pupil into the world, secure him as much as possible from bad examples; watch him carefully; he will guard himself against external danger, but it is you who must guard him against himself.

J. J. ROUSSEAU.

122.

In studying mankind from their manners, your pupil will meet with frequent

frequent opportunities of reflecting on those things which flatter or disgust the human heart. Hence he will begin to philosophise on the principles of taste, a study properly adapted to his time of life.

LOCKE.

123.

Whenever praise produces the intoxication of vanity, it is hurtful; whenever the appearances of vanity diminish in consequence of praise, we may be satisfied that it does good, and that it increases the pupil's confidence in himself and his strength of mind.

EDGEWORTH.

We must not expect that a vain child should suddenly break and forget all his past associations.—When we wish that our pupil should cure himself of any fault, we must employ at first strong excitement, and reward with warmth and eloquence of approbation.

EDGEWORTH.

A vain man may be tolerably well conducted in life by a sensible friend ; a proud man ought to be able to conduct himself perfectly well, because he will not accept of any assistance.

EDGEWORTH.

We

126.

We ought not to endeavour to set advantages of different kinds in competition with each other, as those of nobility and wealth; because the preference which every one gives to his own possession lays the foundation of discord between families, and often between husband and wife.

J. J. ROUSSEAU.

127.

Young people ill-taught, and ill-conducted, contract, by travelling, all the vices of the people they visit, but none of their virtues; while those who possess a good natural disposition, well cultivated, and who travel

E 4

with

with a real design of improving themselves, return much better and wiser than they set out. J. J. ROUSSEAU.

128.

Doctor Johnson used to say of travelling into distant countries, that the mind was enlarged by it, and that an acquisition of dignity of character was derived from it.

BOSWELL'S LIFE OF JOHNSON.

129.

The improvement which is to be deduced from travelling depends on the motives for undertaking it.

J. J. ROUSSEAU.

How

130.

How should we learn to cast off our prejudices by travelling, when we travel only to display them; when, instead of studying mankind, we rather take upon ourselves to instruct them?

J. J. ROUSSEAU.

131.

A traveller should begin by observing his fellow-creatures; and then, if he has time, he may take notice of inanimate objects.

J. J. ROUSSEAU.

132.

To travel merely for the sake of travelling, and running from one country

country to another, is to act the part
of a vagabond. J. J. ROUSSEAU.

133.

Take a cursory view of the capital,
as you pass through it; but to make
your observations on the nation, you
must traverse the different parts of
the country. J. J. ROUSSEAU.

134.

It is at a distance from the metro-
polis, that the inhabitants bear the
distinguishing marks of the national
character, and display themselves
without sophistication.

J. J. ROUSSEAU.

Would

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135.

Would you have your son open his heart to you, and ask your advice? you must begin to do so with him first, and by your carriage beget that confidence. LOCKE.

136.

If you never listen to your son with attention but when he asks your advice, he will have no other confidence in you, than such as we repose in a steward or a lawyer whom we consult. MADAME DE GENLIS.

137.

If you do not give your pupil strength of mind to conquer himself,
every

every thing else that you teach him
will be useless.

MADAME DE GENLIS.

138.

Time and pains allotted to serious
improvements should be employed
about things of most use and con-
sequence.

LOCKE.

139.

Musick wastes so much of a young
man's time to gain but a moderate
skill in it, and engages him often in
such odd company, that many think
it much better spared.

LOCKE.

Fencing

Fenc
health,

Rid
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man b

Gar
and w
joiner
recrea
busine

140.

Fencing is a good exercise for health, but dangerous to the life.

LOCKE.

141.

Riding is one of the best exercises for health, and is of use to a gentleman both in peace and war.

LOCKE.

142.

Gardening or husbandry in general, and working in wood as a carpenter, joiner, or turner, are fit and healthy recreations for a man of study or business.

LOCKE.

Recreation

143.

Recreation is not being idle, but
easing the wearied part by change of
business.

LOCKE.

144.

The skill should be, so to order
the time of recreation, that it may
relax and refresh the part that has
been exercised and is tired, and yet
do something, which, besides the pre-
sent delight and ease, may produce
what will afterwards be profitable.

LOCKE.

145.

Gaming leaves no satisfaction be-
hind it, to those who reflect when it is
over;

over; and it no ways profits either
body or mind. LOCKE.

146.

A youth not meanly bred, who has
preserved his innocence to the age
of twenty, is at that period the most
generous, the best, the most affec-
tionate, and the most amiable of
mankind. J. J. ROUSSEAU.

147.

The life of a child becomes more
valuable the farther he advances in
years. J. J. ROUSSEAU.

148.

It is not so needful to preserve
your child from death, as to teach
him how to live. J. J. ROUSSEAU.
He

He that at any rate procures his child a good mind, well principled, tempered to virtue and usefulness, and adorned with civility and good breeding, makes a better purchase for him, than if he laid out the money for an addition of more earth to his acres.

LOCKE.

When I see a man enamoured of the charms of universal knowledge, and flying from the pursuit of one science to another. I think I see a child gathering shells on the sea-shore. He first loads himself indiscriminately with as many as he can carry; when tempted by others of a
gayer

gayer appearance, he throws the former away, taking and rejecting, till, fatigued and bewildered in his choice, he has thrown all away, and returns home without a single shell.

J. J. ROUSSEAU.

151.

Good breeding does not consist in low bows and formal ceremony, but in an easy, civil, and respectful behaviour.

CHESTERFIELD.

152.

The first principle of good breeding is, never to say anything that you think can be disagreeable to anybody in company ; but on the contrary you

F

should

should endeavour to say what will be agreeable to them, and that in an easy and natural manner, without seeming to study for compliments.

CHESTERFIELD.

153.

Civility is particularly due to all women; and the greatest man in England would justly be reckoned a brute if he were not civil to the meanest woman.

CHESTERFIELD.

154.

The very end and business of good breeding is, to supple the natural stiffness, and soften men's tempers, that they may bend to compliance and

and accommodate themselves to those
they have to do with. **LOCKE.**

155.

He that knows how to make those
he converses with easy, without de-
basing himself to low and servile flat-
tery, has found the true art of living
in the world, and being both well-
come and valued everywhere.

LOCKE.

156.

Good sense must in many cases
determine good breeding.

CHESTERFIELD.

Good

F 2

Next

157.

Next to good breeding, is a genteel easy manner and carriage, wholly free from those old tricks, ill habits, and awkwardness, which even many very worthy people have in their behaviour. CHESTERFIELD.

158.

A total negligence of dress and air is an impertinent insult upon custom and fashion. CHESTERFIELD.

159.

It is full as necessary to speak gracefully and distinctly, as to write clearly and elegantly.

CHESTERFIELD.

Good

Good breeding is that which sets a gloss upon all other qualities, and renders them useful to your child, in procuring him the esteem and good will of all that he comes near.

LOCKE.

This lies not in the putting off the hat, nor making of compliments; but in a due and free compofure of language, looks, motions, posture, place, &c. suited to persons and occasions, and can be learned only by habit and use.

LOCKE.

162.

Nothing can give it, but good company and observation joined together. LOCKE.

163.

A governor should teach his scholar to guess at and beware of the design of men he has to do with, neither with too much suspicion, nor too much confidence. LOCKE.

164.

The scene of the world should be gently opened, and his entrance made step by step, and the dangers pointed out that attend him, from the several degrees,

degrees, tempers, designs, and clubs
of men. LOCKE.

165.

Of all virtues, justice contributes
most to happiness. J. J. ROUSSEAU.

166.

The man who is really happy
speaks little, and seldom laughs;—
tender emotions and tears are the com-
panions of enjoyment, and even ex-
cessive joy more frequently produces
tears than laughter. J. J. ROUSSEAU.

167.

He who wants nothing, will love
nothing, and he who loves nothing
cannot be happy. J. J. ROUSSEAU.

F 4

No

168.

No one appears to me more noble, than a person who has been persecuted by fortune, and who has submitted with resolution to his destiny.

MADAME DE GENLIS.

169.

The serenity of the just is internal; his smiles are not those of malignity, but of joy; he derives no contentment from those who approach him, but communicates it to them.

J. J. ROUSSEAU.

170.

Man is born to suffer in every stage of his existence.

J. J. ROUSSEAU,

The

171.

The man who should be ignorant of pain, would be a stranger also to the sensations of humanity.

J. J. ROUSSEAU.

172.

Man is by nature formed to suffer with patience and die in peace.

J. J. ROUSSEAU.

173.

I would have your pupil learn a trade, a manual trade ; nay two or three, but one more particularly.

LOCKE.

Rich.

Rich or poor, strong or weak,
every idle citizen is a knave.

J. J. ROUSSEAU.

Man is by nature formed to suffer
with patience and die in peace.
J. J. ROUSSEAU.

I would have your pupil learn a
trade, a manual trade; say two or
three, but one more particularly.

Locke.

Rich

APHORISMS,

PART II.

CHIEFLY RESPECTING THE FEMALE SEX.

175.

WOMEN speak earlier, more readily,
and more agreeably than men.

EDGEWORTH.

176.

Girls ought not to be indulged in
asking indiscreet questions.

J. J. ROUSSEAU.

Girls

177.

Girls are from their earliest infancy
fond of dress. J. J. ROUSSEAU.

178.

A prudent mother will request
persons, universally revered for their
wisdom, to applaud in presence of
her daughter such young maidens as
appear in a more modest and becom-
ing dress. ROLLIN.

179.

I should never pay a girl so many
compliments as when she might hap-
pen to be plainly dressed.

J. J. ROUSSEAU.

Dress.

180.

Dress may make a woman fine,
but only personal charms make her
pleasing.

J. J. ROUSSEAU.

181.

Furnish a girl that has taste enough
to despise the fashion with ribbons,
gauze, muslin, and flowers, and she
will presently dress her head, without
diamonds, pompons, or lace, in a
manner infinitely more agreeable than
if she had employed all the brilliant
trumpery of the toy-man and mil-
liner.

J. J. ROUSSEAU.

A loose

182.

A loose and easy dress contributes much to give both sexes those fine proportions of body that are observable in the Greeian statues.

J. J. ROUSSEAU.

183.

Gracefulness cannot subsist without ease.

J. J. ROUSSEAU.

184.

Whalebone stays distort the shape instead of displaying it.

J. J. ROUSSEAU.

185.

Girls ought to be given to understand, that so much care to deck them out, is bestowed on them only to hide their defects.

J. J. ROUSSEAU.

186.

Let girls be fond, not of what glitters, but of what is becoming.

J. J. ROUSSEAU.

187.

Neatness is one of the principal perfections of a woman. Preach up then to your daughter, that doing things well is but a secondary concern;

cern; the principal concern is to do them neatly. J. J. ROUSSEAU.

188.

Make your daughter observe, that nothing contributes so much to œconomy and neatness, as keeping every thing in its proper place.

FENELON, Archbishop of Cambray.

189.

Girls ought to be active and diligent; they should also be early subjected to restraint. J. J. ROUSSEAU.

190.

We should teach them, above all things, to lay a due restraint on themselves. J. J. ROUSSEAU.

191.

Even the constraint which a mother lays her daughter under, will increase her affection instead of lessening it, if the mother does nothing to incur her hate.

J. J. ROUSSEAU.

192.

Girls should be taught the habit of bearing slight reproofs; they should know, that they increase the affection and esteem of their friends by command of temper. EDGEWORTH.

193.

The inconstancy of girls' inclinations is as fatal to them as their excess.

G

excess.—Use them to be interrupted in the midst of their play and sent to work, without murmuring.

J. J. ROUSSEAU.

194.

When for great faults you banish your child from your apartment, be sure that her governess will not amuse her in her own; for if she is diverted during this disgrace, every thing is lost.

MADAME DE GENLIS.

195.

The choice of a governess is the most important affair a mother can possibly be engaged in.

ROLLIN.

The

196.

The least we can require in a governess is, that she be a person of good sense; of an easy, tractable disposition, and inspired with a true fear of God.

ROLLIN.

197.

Young maidens should be taught to read well, and to write a good hand.

ROLLIN.

198.

Girls should learn the four fundamental rules in arithmetic.

ROLLIN.

199.

Teachers ought to make for them proper extracts from the grammar, to enable them to write and spell very correctly.

ROLLIN.

200.

The practice of making extracts will give to young ladies a justness and facility in writing, which ought not to be considered as things of little consequence.

ROLLIN.

201.

I would in general have Latin taught to such young women only as have a good judgment, and are of a modest

modest turn of mind ; who will form a just idea of this study, and not cherish a vain and idle curiosity, but endeavour to conceal from others the knowledge they may have acquired, and be solicitous about nothing but their own edification.

FENELON, Archbishop of Cambray.

202.

Much prudence and ability are requisite to conduct properly a young woman's literary education.

FENELON, Archbishop of Cambray.

203.

Her imagination must not be raised above the taste for necessary

G 3

occupa-

occupations, or the numerous small, but not inconsiderable pleasures of domestic life; her mind must be enlarged; her knowledge must be various, and her powers of reasoning unawed by authority; but she must habitually feel that nice sense of propriety, which is at once the guard and the charm of every feminine virtue.

EDGEWORTH.

204.

By an early, unremitting, and scrupulous caution in the choice of the books which are put into the hands of girls, you will excite in their minds a taste for propriety, as well as a taste for literature.

EDGEWORTH.

No

No study is so proper to adorn the mind of young ladies, and even to improve their morals, as history.

ROLLIN.

206.

As the scriptures are the foundation of religion, the instructress must employ more hours in the study of them than in any other, and make her pupil perfect in them.

ROLLIN.

207.

When your daughter is perfect in sacred history, she must proceed to profane, and begin with that of

G 4

Greece,

Greece, under which title all ancient history is comprehended. ROLLIN.

208.

The study of the fine arts, considered as a part of a female education, should be attended to much less with a view to the acquisition of superior talents, than from a desire to give woman a taste for industry, the habit of application, and a greater variety of employments.

MADAME ROLLAND'S APPEAL.

209.

The elegant accomplishments of music and drawing should be considered as domestic occupations, and
not

not as matters of competition or exhibition. EDGEWORTH.

210.

Comparative excellence in drawing, and even in music, is all to which gentlewomen artists should usually pretend; all to which they should expect to attain.—Positive excellence is scarcely attained by one in a hundred. EDGEWORTH.

211.

After young women are settled in life, their taste for drawing and music gradually declines. EDGEWORTH.

In

212.

In enumerating the perfections of his wife, does a man of sense dwell upon his mistress's skill in drawing, or dancing, or music? EDGEWORTH.

213.

One of the best motives which a woman can have to cultivate these talents after she marries, is the hope and belief that she may be essentially serviceable in the instruction of her family.

EDGEWORTH.

214.

Whatever young women learn, let them be taught accurately; let them
know

know ever so little apparently, they will know much if they have learnt that little well. EDGEWORTH.

215.

Mothers ought to be sensible how greatly incumbent it is upon them to instruct their daughters early in every thing relating to the interior government of a house, and to expences for cloaths, equipages, and furniture, for the education and bringing up of children, and for the management and sustenance of the servants. ROLLIN.

216.

They alone may be as mistresses and teachers to them on this occasion,

fion, and give them all such instructions as are necessary. ROLLIN.

217.

Mothers! make companions of your daughters;—cultivate in them just understandings and honest hearts.

LOCKE.

218.

It is very rare that girls turn out well who do not take more delight in being with their mothers than with any other person in the world.

J. J. ROUSSEAU.

219.

Above all, a mother must take care to inspire her daughter, who is

to

to live in the world, with the principles of a prudent, noble œconomy, equally abhorrent of a sordid avarice as of a ruinous prodigality.

ROLLIN.

220.

A mother ought not to introduce her daughter to the world without representing it to her such as it is.

J. J. ROUSSEAU.

221.

It is the art of a mother to show her daughter the usefulness of whatever she is set to do.

J. J. ROUSSEAU.

Women

222.

Women reap great benefits from
employing themselves in needle-
works.

ROLLIN.

223.

The best examples mothers can
give to their daughters is making
linen for persons in distress.

ROLLIN.

224.

Mothers should bestow as much
care on the understandings of their
daughters as on their persons, and add
the charms of the one to the other,

in

in order to supply their own want of strength, and to direct ours.

J. J. ROUSSEAU.

225.

Nothing so well preserves beauty as living a regular life.

MADAME DE GENLIS.

226.

The more girls are in the air, without prejudice to their faces, the stronger and healthier they will be; and the nearer they come to the hardships of their brothers in their education, the greater advantage will they receive from it all the remaining part of their lives.

LOCKE.

A young

227.

A young woman should be modest, circumspect, and reserved; she should bear in the sight of others, as well as in her own conscience, the testimony of virtue.

J. J. ROUSSEAU.

228.

Redouble your attention therefore to convince your daughter that beauty can never supply the place of these amiable qualities.

MADAME DE GENLIS.

229.

Dissipation, levity, and inconstancy, are faults that readily spring up from their first propensities, when

A young

9

corrupted

corrupted or perverted by too much
indulgence. J. J. ROUSSEAU.

230.

Do not endeavour to conceal from
your daughter that she is beautiful ;
it is a thing impossible to hide ; but
talk to her of it with coldness and
indifference, without appearing to
set any kind of value on it.

MADAME DE GENLIS.

231.

Let your daughter have ever so
much knowledge, if she does not pre-
serve a modest simplicity, and if she
speaks incessantly, &c. without be-
ing questioned, she will appear
H trouble-

troublesome and tiresome, and at the same time ridiculous.

MADAME DE GENLIS.

232.

What man is there, however brutal and insensible, that does not abate his ferocity, and affect more engaging manners, when he finds himself in company with a young girl of sixteen, who is amiable and discreet; who says little, but is attentive; who preserves decency in her deportment, and decorum in her conversation; whose beauty does not make her unmindful of her sex, nor of her youth; who by her bashfulness interests every one in her favour, and draws that

6

respect

respect to herself which she pays to the company ? J. J. ROUSSEAU.

233.

The constant practice of what the French call *les attentions*, is a most necessary ingredient in the art of pleasing. CHESTERFIELD.

234.

These attentions are voluntary acts, the free-will offerings of good breeding and good nature: women particularly have a right to them; and any omission in that respect is downright ill-breeding. CHESTERFIELD.

235.

A happy disposition in women supplies the place of a great deal of art, and gives the true politeness.

J. J. ROUSSEAU.

236.

Your daughter will be religious, if, instead of holding long pious discourses, you content yourself with making your own example serve her as lessons. That example will be deeply imprinted in her mind.

J. J. ROUSSEAU.

237.

A girl prudently and religiously educated is furnished with powerful

powerful weapons against temptation.
J. J. ROUSSEAU.

238.

It is very important for young women early to distrust men in general. No book is better calculated for this useful and wise purpose than *Clarissa*.
MADAME DE GENLIS.

239.

A mother ought to be answerable to her daughter's husband for the books her daughter has read, as well as for the company she has kept.

EDGEWORTH.

240.

Show your girls that the source of all their pleasures and the foundation

H 3

of

of their rights, are derived from the discharge of their duties.

J. J. ROUSSEAU.

241.

The glory of a woman lies not wholly in her conduct, but in her reputation also.

J. J. ROUSSEAU.

242.

To please, to be useful to us, to make us love and esteem them, to educate us when young, and take care of us when grown up, to advise, to console us, to render our lives easy and agreeable; these are the duties of women at all times, and what they should be taught in their infancy.

J. J. ROUSSEAU.

The

243.

The preservation of appearances is a duty in women, because their honour and reputation are no less indispensable than their chastity.

J. J. ROUSSEAU.

244.

Chastity must be a delightful virtue in the estimation of a fine woman who has any elevation of soul.

J. J. ROUSSEAU.

245.

Chastity is ever respected so long as it is preserved, and is never despised until it is lost.

J. J. ROUSSEAU.

246.

The first and most important qualification in a woman is good nature, or sweetness of temper.

J. J. ROUSSEAU.

247.

Perverseness and ill-nature in married women only serve to aggravate their own misfortunes, and increase the misconduct of their husbands.

J. J. ROUSSEAU.

248.

Impress upon your daughter, that a woman obstinate, or in a passion, whatever be the cause of it, whether she

she be in the wrong or the right, is a most disgusting object, even to her friends.

EDGEWORTH.

249.

Woman's best resource is in her intellectual talents. J. J. ROUSSEAU.

250.

Presence of mind, penetration, and acuteness of observation, constitute the science in which women excel.

J. J. ROUSSEAU.

251.

Respect your condition as a woman; and then, whatever station Providence thinks proper to allot you,
you

you will always be a woman of virtue. J. J. ROUSSEAU.

252.

A woman may have good qualities, but never can be virtuous unless her principles are unshaken.

MADAME DE GENLIS.

253.

A coquette has neither principle nor virtue. MADAME DE GENLIS.

254.

Convince your daughter that the world only amuses itself with coquettes ; and that it despises them at the very time when it is flattering them. MADAME DE GENLIS.

Fools

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haps,
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255.

Fools only choose to be talked of,
discreet women wish to pass un-
observed.

J. J. ROUSSEAU.

256:

A figure which has nothing disgusting in it, a countenance which marks the character and points out sense or good humour, are the most desirable qualities; add to these simple and modest graces, gentleness of manners, and sense without affectation.

MADAME DE GENLIS.

257.

Extraordinary beauty ought, perhaps, rather to be avoided than desired in matrimony.

J. J. ROUSSEAU.

Graces

258.

Graces do not fade like beauty ;—
a virtuous woman of an agreeable
and graceful figure is most to be
preferred.

J. J. ROUSSEAU.

259.

It is very seldom that a woman
perfectly beautiful is in other respects
amiable.

MADAME DE GENLIS.

260.

When a man enters into an alli-
ance with a woman of inferior rank,
he does not debase himself, he exalts
his wife ; on the contrary, by marry-
ing a woman above him, he degrades
her, without raising himself.

J. J. ROUSSEAU.

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261.

The best regulated families are those where a wise and good natured wife has the most influence.

J. J. ROUSSEAU.

262.

A witty wife is a scourge to her husband, her children, her friends, her servants, and to all the world.

J. J. ROUSSEAU.

263.

Let wives once again become mothers, and the men will presently resume the characters of fathers and husbands.

J. J. ROUSSEAU.

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APHORISMS,

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PART III.

GENERAL OBSERVATIONS.

264.

Our education begins with our being; and our first preceptress is the nurse.

J. J. ROUSSEAU.

265.

Infancy is the sleep of reason.

J. J. ROUSSEAU.

A child

266.

A child newly born requires a nurse newly delivered.

J. J. ROUSSEAU.

267.

The milk of those women who live chiefly on vegetables is more sweet and salutary than that of carnivorous females.

J. J. ROUSSEAU.

268.

A good disposition is as essential in a nurse as a good constitution.

J. J. ROUSSEAU.

I would

269.

I would rather the nurse should breathe the fresh air of some open village than the stinking atmosphere of a city.

J. J. ROUSSEAU.

270.

Cities are the graves that swallow up the human species.

J. J. ROUSSEAU.

271.

The moment a child is able to recognise the features of its nurse, it may be said to have acquired considerable knowledge.

J. J. ROUSSEAU.

272.

As soon as a child begins to distinguish objects, a judicious choice should be made of those which are proper to be presented to it.—Every new object is naturally interesting to a child.

J. J. ROUSSEAU.

273.

Set children facing the light, lest they become squint-eyed, or accustom themselves to look cross-wise.

J. J. ROUSSEAU.

274.

Children should be frequently washed.

J. J. ROUSSEAU.

As

275.

As soon as children are weaned they should drink nothing but water; no thickened milk nor cream, no sweetmeats nor pastry, should be given them. MADAME DE GENLIS.

276.

Flesh should be forborne till the child is two or three years old. For breakfast and supper, milk or cream, milk-pottage, water-gruel, flummery, are very fit for children. LOCKE.

277.

Take great care that your child seldom, if ever, taste wine or strong drink. LOCKE.

12

Melons,

278.

Melons, peaches, most sort of plums, and all sorts of grapes, in England, should be wholly kept from children, as having a very tempting taste in a very unwholesome juice.

LOCKE.

279.

Preserve the taste of children in its primitive and unvitiated state; let their nutriment be ordinary and simple, nor familiarise their palates to any thing that is high flavoured.

J. J. ROUSSEAU.

280.

Experience proves, that children who are delicately educated die in

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in a far greater proportion than others.

J. J. ROUSSEAU.

281.

Most children's constitutions are either spoiled, or at least harmed, by *cockering* and tenderness.

LOCKE.

282.

Persons tenderly brought up cannot go to sleep but on a couch of down; those who are accustomed to lie on the floor can sleep anywhere.

J. J. ROUSSEAU.

283.

It is much better to inure children to bear cold than heat.

J. J. ROUSSEAU.

284.

Little or no covering on the head
in any season.

J. J. ROUSSEAU.

285.

Children require a good deal of
sleep, because they use much exercise.

J. J. ROUSSEAU.

286.

Another thing that is of great advantage to every one's health, but especially children's, is to be much in the open air, and as little as may be by the fire, even in winter.

LOCKE.

Long

287.

Long fits of crying in a child who is neither confined, sick, nor in real want, are only fits of habit and obstinacy.—Take no notice of them, and you will cure them.

J. J. ROUSSEAU.

288.

If it be out of your power to relieve a child, you should take no notice nor make any fruitless attempts to quiet it. J. J. ROUSSEAU.

289.

When a child begins to talk it weeps less. J. J. ROUSSEAU.

290.

The vocabulary of a child should be as confined as possible.

J. J. ROUSSEAU.

291.

Accustom children to those plays in the night which will preserve them from the fears which children are so subject to in the dark.

MADAME DE GENLIS.

292.

Never argue with those whom you are desirous to cure of the fear of being in the dark, but entice them often into

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into it; habit, in every thing, destroys the effects of imagination.

J. J. ROUSSEAU.

293.

Inuring children gently to suffer some degrees of pain without shrinking, is a way to gain firmness to their minds, and lay a foundation for courage and resolution in the future part of their lives.

LOCKE.

294.

Children, by being inured to slight inconveniences, learn by degrees to support greater.

J. J. ROUSSEAU.

295.

When children fall down and hurt themselves they ought to be pitied and
praised

praised for their courage, if they do not complain: but if they scream and cry violently, I would appear to disregard them, and let them see that my contempt stifled my compassion.

MADAME DE GENLIS.

296.

The age for cheerfulness and gaiety is usually spent in the midst of tears, punishments, threats, and slavery.

J. J. ROUSSEAU.

297.

Have a tender regard for children, indulge them in their diversions, their pleasures, and in every thing dictated by their harmless natures.

J. J. ROUSSEAU.

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298.

The more children are restrained while under your eye, the more turbulent will they be when they escape from it.

J. J. ROUSSEAU.

299.

When you desire children to do anything, be perfectly certain that it is a thing which they can do, and that in case of a refusal you can force them to do.

EDGEWORTH.

300.

Whenever you can use reason you should never resort to force.

EDGEWORTH.

If

301.

If all your commands make children happier, you will dispose them from habit, from gratitude, nay from prudence, to consult you in all the material actions of their lives.

EDGEWORTH.

302.

Bid children do things that are agreeable to them, and you may be sure of their obedience.

EDGEWORTH.

303.

Obstinacy is extremely difficult to cure. We should never press children to make unsuccessful attempts, we should rather stop them, by presenting new objects to their
atten-

attention. — Never pronounce the word *obstinacy* before an obstinate child.

EDGEWORTH.

304.

Either we should not attempt the conquest of the habit, or we should persist till we have vanquished.

EDGEWORTH.

305.

You may conquer obstinacy for the moment by bodily pains; but, far from remedying the evil, bodily pains make it grow more inveterate.

EDGEWORTH.

306.

Children must leave it to the choice and ordering of their parents what they

they think properest for them, and how much; and must not be permitted to choose for themselves, and say, "I would have wine, or white bread:" the very naming of it should make them lose it. **LOCKE.**

307.
Comply with your child's request immediately, when you do not intend to refuse it. **J. J. ROUSSEAU.**

308.
A child will always be importunate when it finds its interest in it; but it will never ask twice for the same thing if the first denial is always irrevocable.

J. J. ROUSSEAU.

Do

309.

Do not mortify children with frequent denials; but never revoke a refusal once made them.

J. J. ROUSSEAU.

310.

Be careful to distinguish between the true and physical want, and that of caprice.

J. J. ROUSSEAU.

311.

Indulge children as much as possible in every thing which may give them real pleasure: but constantly refuse them what they require from motives

motives of caprice, or merely to exercise their authority.

J. J. ROUSSEAU.

312.

Grant with pleasure and refuse with reluctance.

J. J. ROUSSEAU.

313.

It is proper to leave children at full liberty to employ their abilities; it is our duty to supply their deficiencies; but every assistance should be confined to real utility, without administering any thing to the indulgence of their caprice or unreasonable humours.

J. J. ROUSSEAU.

Children

314.

Children should make their play-games themselves, or at least endeavour it, and set themselves about it; till then they should have none. When they once begin to set themselves to work, they should be taught and assisted; if you help them, it will more endear you to them, than any chargeable toys you shall buy for them. LOCKE.

315.

Let children leap, run about, and make what noise they please.

J. J. ROUSSEAU.

K

Children

316.

Children should be always commended instead of punished when they confess a fault, be it what it will.

LOCKE.

317.

Esteem and disgrace are the most powerful incentives to the mind, when once it is brought to relish them; and if you can once get into children a love of credit, and an apprehension of shame and disgrace, you have put into them the true principle, which will constantly work, and incline them to the right.

LOCKE.

The

318.

The approbation which we bestow upon those who give proofs of integrity, should be in a much higher style of praise than any commendations for trifling accomplishments.

EDGEWORTH.

319.

If young people have no reason to fear your checks and reprimands, they will tell you everything; and as long as they thus freely open to you their minds, there is nothing to fear.

J. J. ROUSSEAU.

320.

When you punish children, let
the punishment spring from the cause
itself:

itself : for instance, if they tell a *lie*, punish them for it as for any other fault ; but besides that, let them feel for a long time the great inconveniencies attending this vice : appear to have lost all confidence in them, distrust everything they tell you, &c.

MADAME DE GENLIS.

321.

As much as possible we should let children feel the natural consequences of their own conduct.

EDGEWORTH.

322.

When children break anything by carelessness, let them, even when they speak truth about it, suffer the natural consequences of their carelessness ;

lessness ; but at the same time praise
their integrity. EDGEWORTH.

323.

Nothing can be more idle than
the phrase, " I told you what would
happen." J. J. ROUSSEAU.

324.

Hinder your children, as much as
may be, from being cunning, which
has always a broad mixture of false-
hood in it. LOCKE.

325.

When young people become more
timid and reserved, if in their con-
versation you perceive the first em-
barrassment of bashfulness and shame,

K 3

there

there is not a moment to be lost; speedily instruct them, or they will soon acquire information in spite of you, and not without disadvantage.

J. J. ROUSSEAU.

326.

A general and fundamental maxim in education is this: pain should be associated with whatever we wish to make children avoid doing; and pleasure should be associated with whatever we wish that children should love to do.

EDGEWORTH.

327.

Unjust punishments excite the sentiment of hatred towards us, instead

stead of aversion from the forbidden action.

J. J. ROUSSEAU.

328.

Just punishment is pain inflicted with reasonable hope of preventing greater pain in future.

EDGEWORTH.

329.

The smallest possible degree of pain which can in any case produce the required effect, is indisputably the just measure of punishment which ought to be inflicted in any given case.

EDGEWORTH.

330.

Severity is seldom necessary in a well conducted education.

EDGEWORTH.

331.

Shame, when once it becomes familiar to the mind, loses its effect. It should not, therefore, be used as a common punishment for slight faults.

EDGEWORTH.

332.

The rewards and punishments of children should consist in the smiles of love, and in the abatements of familiarity.

Miss JONES's Plan of a Seminary.

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333.

Excessive severity and excessive indulgence should equally be avoided.

J. J. ROUSSEAU.

334.

By diminishing temptations to do wrong, we act more humanely than by multiplying restraints and punishments.

EDGEWORTH.

335.

The fewer the laws we make for children, the better.

EDGEWORTH.

336.

The possibility of recovering esteem must always be kept alive.

EDGEWORTH.

The

337.

The experience of lasting, sober disapprobation will always have more effect, than sudden and transient pain;—this, however, does not apply to children of a torpid and indolent temperament. EDGEWORTH.

338.

With children who have been reasonably and affectionately educated, scarcely any punishments are requisite. EDGEWORTH.

339.

The dread of shame is a more powerful motive than the fear of bodily pain. EDGEWORTH.

As

340.

As a preventive from vice, you may employ fear ; but if you want to rouse the energies of virtue, you must inspire and invigorate the soul with hope.

EDGEWORTH.

341.

Punishments inspire fear ; rewards excite hope.

EDGEWORTH.

342.

There is an impropriety in filling the imagination of young people with prospects of future rewards ;—promising great rewards and fine presents,

sents, creates habitual disorders in the minds of children.

EDGEWORTH.

343.

It is very necessary to accustom children to treat all their masters, not only with politeness, but with respect; for if they are persuaded that they are under obligations to every body who teaches them any agreeable or useful knowledge, they will take their lessons with greater advantage.

MADAME DE GENLIS.

344.

A child must either command or obey.

J. J. ROUSSEAU.

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345.

A preceptor will never be master over his pupil, if he is not master of all those about him ; nor will his authority be of any service, if it be not founded on virtuous esteem.

J. J. ROUSSEAU.

346.

It is not your money, but your care, your affection, it is yourself you must give ; it will be always remarked that your money is not you.

J. J. ROUSSEAU.

347.

Do what you will, your actual authority will reach no farther than
your

your personal abilities ; for as soon as it becomes necessary for you to see through the eyes of others, your will also must be directed by theirs.

J. J. ROUSSEAU.

348.

Everything about the rich is done wrong except what they do themselves, and that is scarcely anything at all.

J. J. ROUSSEAU.

349.

Parents must themselves preside over the education of their children, or must entirely give them into the care of some person of an enlarged and philosophic mind, who can supply

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ply all the deficiencies of common
masters. EDGEWORTH.

350.

Such a preceptor or governess
must possess extensive knowledge,
and that superiority of mind which
sees the just proportion and value of
every acquisition, and which is not
to be overawed by authority or daz-
zled by fashion. EDGEWORTH.

351.

It is surely the interest of parents
to treat the person who educates their
children with that perfect equality and
kindness which will conciliate his af-
fection, and which will, at the same
time,

time, preserve his influence and authority over his pupils.

EDGEWORTH.

352.

A preceptor or a governess, when treated as the friend and companion of the family, must have warm and permanent interests in its prosperity; they become attached to their pupils from gratitude to their parents, from sympathy, and from generosity, as well as from a strict sense of duty.

EDGEWORTH.

353.

True education consists less in precept than practice.

J. J. ROUSSEAU.

Preceptors

354.

Preceptors and parents must practise the virtues which they desire to inculcate.

EDGEWORTH.

355.

If you cannot suffer pain or illness without complaining every moment, all you can say about fortitude and courage will make little impression.

MADAME DE GENLIS.

356.

There is no original perversity in the human heart.

J. J. ROUSSEAU.

357.

The human soul comes pure and un-
follied from the hands of its Creator.

LOCKE.

L

Whatever

358.

Whatever expressions children may make use of, they convey not the same meaning to them as to us.

J. J. ROUSSEAU.

359.

A child may do a great deal of harm without doing ill; because the evil of the action depends on his intention to do an injury.

J. J. ROUSSEAU.

360.

We should respect the state of infancy, and not too precipitately judge either in favour or to the prejudice of children. J. J. ROUSSEAU.

Take

361.

Take care never to prefer one child to another as an object of greater tenderness; restrain yourself from a sentiment of preference which will soon plunge you into a fatal blindness for the errors and vices of this favourite child, and will make you cruel and unjust to all the others.

MADAME DE GENLIS.

362.

Children easily forget what they say, as well as what is said; but not what they do, or what is done to them.

J. J. ROUSSEAU.

L 2

A father

363.

A father has no choice, and therefore ought to give no preference to any of the children that God has given him.

J. J. ROUSSEAU.

364.

If you ask why talents are so rare ? it is because children are ill taught ; because mothers do not direct their masters, and only give examples of laziness to their children.

J. J. ROUSSEAU.

365.

A general knowledge of literature is indispensable in a preceptor, and in

in a governess; besides which, they must have sufficient taste and judgment to direct the literary talents of their pupils. EDGEWORTH.

366.

There must be an union among all those who are concerned in a child's education. EDGEWORTH.

367.

When a child first begins the elements of reading, the teacher must explain, in a clear and succinct manner, all such words as are new to his pupil, and select those which are most familiar to him, as day, night,

L 3

sun,

sun, moon, stars, bread, spring, fountain, river, clothes, linen, &c.

ROLLIN.

368.

The preceptor must act in such a manner, that reading may be no more than a pastime and an amusement to his pupils.

ROLLIN.

369.

It would be of very dangerous consequence, should reading, in the beginning, be made a serious occupation.

ROLLIN.

370.

The chief care of governesses, and of preceptors who succeed them, should

should be, to prevent children, who cannot yet love learning, from entertaining an aversion from it by the difficulty and uneasiness it gives them at their years. ROLLIN.

371.

A skilful, diligent preceptor, while he is explaining little stories, interweaves them with a few transient hints, which may inspire a hatred of vice, a love of virtue, and obedience to the commands of God. ROLLIN.

372.

Get them but to ask their tutor to teach them, as they do often their play fellows, instead of his calling upon them to learn; and then they

L 4

will

will go on with as much pleasure as if they were at play. LOCKE.

373.

Excite children to attend in earnest for a short time, and their minds will be less fatigued, and their understandings more improved, than if they had exerted but half the energy twice as long. EDGEWORTH.

374.

When they come willingly to work, do not keep them too long at it, nor till they are quite tired. LOCKE.

375.

Writing masters ought not to give their scholars idle, silly copies, which

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have no sense in them; but such as contain some useful maxim, which inculcates virtue. QUINTILIAN,

376.

Keep the mind in an easy, calm temper, when you would have it receive your instructions, or any increase of knowledge. LOCKE.

377.

Never enter into formal or abstract argument with youth; let the language of the understanding be enforced by that of the heart.

J. J. ROUSSEAU.

378.

After the pupils have learned ancient history, they will proceed naturally

turally to that of their own country. ROLLIN.

379.

The Greek history must be followed by that of Rome, the most fruitful of all histories in great events and illustrious examples. ROLLIN.

380.

In the education of children that are more inclined to pride than vanity, we must present large objects to the understanding, and large motives must be used to excite voluntary exertion. EDGEWORTH.

Cure

381.

Cure vanity by humiliations.

EDGEWORTH.

382.

Young people are cured of presumption by mixing with society; but they are not so easily cured of any species of affectation. EDGEWORTH.

383.

In enlarging the understanding, you will abate pride. EDGEWORTH.

384.

Young people inclined to overrate their own talents, or to undervalue
the

the abilities of others, should frequently have instances given to them, from real life, of the mortifications and disgrace to which imprudent boasters expose themselves.

EDGEWORTH.

385.

The affectation of humility, when carried to the extreme to which all affectation is liable to be carried, appears full as ridiculous, as troublesome, and offensive, as any of the graces of vanity, or the airs of pride.

EDGEWORTH.

386.

If anything can cure vanity, it must be experience. J. J. ROUSSEAU.

Persons

387.

Persons who have confidence in themselves may be proud, but never will be vain.

EDGEWORTH.

388.

Never praise children but for things really deserving approbation.

EDGEWORTH.

389.

If you applaud children merely for drawing a flower neatly, or copying a landscape, or excelling in dancing, without exciting their ambition to anything higher, you will never create superior talents or a superior character.

EDGEWORTH.

By

390.

By constantly appealing, when we praise, to the judgment of the pupils themselves, we shall at once teach them the habit of rejecting flattery, and substitute by insensible degrees, patient, steady confidence in themselves, for the wavering, weak impatience of vanity. EDGEWORTH.

391.

Instead of hastily blaming children for the sincere and simple expression of self complacency, or of their desire for the approbation of others, we should gradually point out to them the truth. EDGEWORTH.

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392.

When we first praise children, we must be careful not to praise them for beauty, or for happy expressions which entertain us merely as the sprightly nonsense of childhood ; for we shall thus create vanity in the minds of our pupils. EDGEWORTH.

393.

Sentiment, without regard to opinion, will not give them that delicacy of mind which adds to virtue the approbation of the world ; and a regard to opinion, without sentiment, will only make them false and deceitful, placing the appearances of virtue in the room of virtue itself.

J. J. ROUSSEAU.

Cultivate

394.

Cultivate then their reason; this faculty will prevent the mistakes of conscience, and correct the errors of prejudice.

J. J. ROUSSEAU.

395.

The teacher must be particularly careful not to overburden the memory of his pupils with a great number of dates, since that would only confound them.

ROLLIN.

396.

The age of twelve or thirteen is the time for employment, for instruction,

struction, for study. — Nature itself plainly points it out to us.

J. J. ROUSSEAU.

397.

The greatest fault we can commit in education, is that of being too hasty, and of sacrificing everything to the choice desire of making our scholars appear brilliant. LOCKE.

398.

None of the things which they are to learn should ever be made a burden to them, or imposed on them as a task. LOCKE.

M

The

399.

The great art of instructing young folks without their suspecting it, is by talking familiarly to them.

MADAME DE GENLIS.

400.

The most certain method of teaching children to read or to write, is to excite in them a desire to learn; give a child this desire, and any method will then be sufficient.

J. J. ROUSSEAU.

401.

Curiosity should be as carefully cherished in children as other appetites suppressed.

LOCKE.

It

402.

It requires much nicer observation than is generally imagined, to ascertain the taste and genius of children.

J. J. ROUSSEAU.

403.

There is nothing more difficult than to distinguish in children between real stupidity and that apparent dulness which is the usual indication of strong intellects.

J. J. ROUSSEAU.

404.

In your researches into the laws of nature begin always with the

M 2

most

most common and obvious phenomena.

J. J. ROUSSEAU.

405.

The peculiar manner in which we form ideas is what constitutes the genius and character of the mind.

J. J. ROUSSEAU.

406.

Let children exercise not only their strength, but all the senses that direct it; let them measure, reckon, weigh, and compare.

J. J. ROUSSEAU.

407.

The great secret of education is, to make the exercises of the body and
of

of the mind serve as relaxations to each other.

J. J. ROUSSEAU.

408.

The mind may be overloaded as well as the body.

J. J. ROUSSEAU.

409.

Children should never be praised for merely remembering exactly what they read; they should be praised for selecting with judgment what is best worth their attention, and for applying what they remember to useful purposes.

EDGEWORTH.

410.

Young people should be accustomed to give reasons for their

M 3

opinions;

opinions; if once they are accustomed to it, they will never be violent or positive in their assertions.

EDGEWORTH.

411.

To induce children to exercise their memory, we must put them in situations where they may be immediately rewarded for their exertions.

EDGEWORTH.

412.

By permitting children to talk freely of what they read, we are more likely to improve their memory for books, than by exacting from them formal repetitions of lessons.

EDGEWORTH.

When

413.

When we exercise the memory of children, it is of importance that they should succeed in their first trials; at all events, if they fail, let them not be reproached; but let them have a fresh and easier trial given to them, that they may recover their own self-complacency as expeditiously as possible. EDGEWORTH.

414.

The mistaken notion, that memory must be exercised only in books, has been often fatal to the pupils of literary people. We should exercise their memory on things use-

M 4

ful

ful to them, and on our daily business or amusement. EDGEWORTH.

415.

Children should be taught to have all the deference, complaisance, and civility imaginable, one for another.

LOCKE.

416.

When anything is to be done, let them be asked to invent the best way of doing it: when they see that their invention becomes immediately useful, they will take pleasure in exerting themselves. EDGEWORTH.

417.

We receive instruction from nature, from men, and from circumstances;

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stances ; and have therefore three kinds of masters ; he only in whom they are perfectly consonant, and always tend to the same point, has attained the end of a complete education.

J. J. ROUSSEAU.

418.

Education itself is nothing but habit.

J. J. ROUSSEAU.

419.

Our real and only true instructors are experience and sentiment.

J. J. ROUSSEAU.

420.

Imitation is the involuntary effect of sympathy in children : hence those who have the most sympathy are most
liable

liable to be improved or injured by
early examples. EDGEWORTH.

421.

Children who habitually meet with
kindness habitually feel complacency,
and contract early the habit of feeling
for others. EDGEWORTH.

422.

It is not in the power of the human
heart to sympathise with those who
are happier than ourselves, but with
those only who are more miserable.

J. J. ROUSSEAU.

423.

Sympathy is our first, best friend
in education; and by a judicious
manage-

management might long continue
our faithful ally. EDGEWORTH.

424.

We pity in others those evils only
from which we think ourselves not
exempt. J. J. ROUSSEAU.

425.

The sympathy which children feel
for each other must be carefully
managed. EDGEWORTH.

426.

Two hungry children, with their
eager eyes fixed upon one and the
same bason of bread and milk, do
not sympathise with each other.—

Hunger

Hunger is more powerful than sympathy.

EDGEWORTH.

427.

Children should be kept asunder, at all times, and in all situations, in which it is necessary or probable that their appetites and passions should be in direct competition. Thus when you make a present, or grant a particular favour, you should always think of the basin of milk.

EDGEWORTH.

428.

If experience convinces children that they must lose in proportion as their companions gain, either in fame or in favour, they will necessarily dislike

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dislike them as rivals: thus children who have the most lively sympathy are, unless judiciously educated, the most in danger of feeling early the malevolent passions of jealousy and envy.

EDGEWORTH.

429.

To prevent compassion from degenerating into weakness, it must extend to all mankind, and not be carried farther than is consistent with justice.

J. J. ROUSSEAU.

430.

Children, though they must perceive the necessity for destroying certain animals, need not themselves be the executioners.

EDGEWORTH.

Let

Let your lessons to youth consist
in action rather than words.

J. J. ROUSSEAU.

431.

By doing good actions we become
good ourselves.

J. J. ROUSSEAU.

432.

It is a common maxim with all
who have reflected upon education,
that it is the worst thing in the world
to leave children with servants.

EDGEWORTH.

433.

Familiarity with servants is hurt-
ful to both: half an hour a day with
servants

servants is sufficient to ruin the best education. EDGEWORTH.

434.

Maids attending children should be themselves neat, both from habit and taste. EDGEWORTH.

435.

Children should not be waited upon as being masters or misses; they should be assisted as being helpless. EDGEWORTH.

436.

Children should never be sent out with servants. EDGEWORTH.

The

437.

The danger is the same, whether children are quite young, as five or six years old, or if they are fifteen and more. EDGEWORTH.

438.

If the mother cannot go with them, let somebody of the family, some tried friend, accompany them ; if not, they must stay at home.—Hence the necessity for people living in large towns sending children to public schools ; whereas in the country children can play in the garden, or in the yard, when their mother cannot go out with them. EDGEWORTH.

Children

439.

Children should never be sent with messages to servants, either on their own business or on other people's.

EDGEWORTH.

440.

Servants should not frequent children's rooms; and children should never be in their own rooms at the hours when servants must necessarily be there.

EDGEWORTH.

441.

Be careful to keep children from servants, who are continually teasing and provoking them.

J. J. ROUSSEAU.

N

Children

442.

Children should never be spies upon servants; nor should they, upon any account whatever, keep their secrets.

EDGEWORTH.

443.

Servants think to show their good-nature to children by talking to them; and being in the habit of doing so, they will attribute to pride the reserve of children, and not like them for it: so much the better. A servant speaking to children should be an extraordinary event, to be recorded in the history of the day.

EDGEWORTH.

If

444.

If children live in good company, and constantly see people with agreeable manners, they will acquire manners which the dancing master does not always teach, and they will easily vary their forms of politeness with the fashion of the day.

EDGEWORTH.

445.

An improved understanding only can render society agreeable ; and it is a melancholy thing for a father of a family to have nobody about him to whom he can impart his sentiments.

J. J. ROUSSEAU.

N 2

Your

446.

Your pupil's behaviour in company should be neither bashful nor vain, but ingenuous and sincere.

EDGEWORTH.

447.

True politeness consists in testifying our benevolence for mankind; it displays itself of its own accord where it exists.

J. J. ROUSSEAU.

448.

Without an amiable disposition, one can never possess that true politeness which is so distinguished and so agreeable.

MADAME DE GENLIS.

Good

449.

Good manners are rather to be learned by examples than by rules; and children, if kept out of ill company, will take a pride in behaving themselves prettily, after the fashion of others, perceiving themselves esteemed and commended for it.

LOCKE.

450.

Civility is what in the first place should with great care be made habitual to children and young people.

LOCKE.

451.

Frequent and loud laughter is the characteristic of folly and ill manners.

CHESTERFIELD.

452.

Accustom your pupil never to promise anything slightly; but punctually to keep even the slightest engagements. MADAME DE GENLIS.

453.

Teach your children, that it is not only necessary to be religious observers of their word with others, but that it is almost equally shameful

to

to fail in those engagements which they make with themselves.

MADAME DE GENLIS.

454.

Children cannot begin too early to take good breeding, in order to make it natural and habitual to them.

CHESTERFIELD.

455.

Children should, from the beginning, be bred up in an abhorrence of killing or tormenting any living creature; and be taught not to spoil or destroy anything, unless it be for the

the preservation or advantage of some other that is nobler. LOCKE.

456.

Another way to instil sentiments of humanity, and to keep them lively in young folks, will be to accustom them to civility in their language and deportment towards their inferiors and the meaner sort of people, particularly servants. LOCKE.

457.

The first tendency to any injustice that appears, must be suppressed, with a show of wonder and abhorrency in parents and governors. LOCKE.

Instil

458.

Instil into your child a love and reverence of the Supreme Being, Author, and Maker of all things, from whom we receive all our good, who loves us, and gives us all things.

LOCKE.

459.

The reading of the whole scripture indifferently is what I think very inconvenient for children, till, after having been made acquainted with the plainest fundamental parts of it, they have got some kind of general view of what they ought principally to believe and practise.

LOCKE.

The

460.

The understanding once accustomed to reflexion, can never remain inactive.

J. J. ROUSSEAU.

461.

It is religion alone that can give your pupil a constant taste for virtue, and a perseverance in well doing.

MADAME DE GENLIS.

462.

A neglect of religious duties leads to a neglect of all moral obligations.

J. J. ROUSSEAU.

It

463.

It is the abuse of our faculties that makes us wicked and miserable.

J. J. ROUSSEAU.

464.

It is by our solicitous endeavours to increase our happiness, that we change it into misery.

J. J. ROUSSEAU.

465.

Those who are impatient under trifling inconveniencies, must expect to suffer much greater.

J. J. ROUSSEAU.

Let

466.

Let us first be virtuous, and rest assured we shall sooner or later be happy.

J. J. ROUSSEAU.

467.

Reason deceives us too often ; but conscience never deceives us, especially when accompanied by religion.

J. J. ROUSSEAU.

468.

There evidently exists in the soul of man an innate principle of justice and goodness, by which we approve or condemn the actions of ourselves and others :

others: this is what we call conscience.

J. J. ROUSSEAU.

469.

Nothing is more amiable than virtue; but we must possess it in order to find it so.

J. J. ROUSSEAU.

470.

It is an inexcusable presumption to profess any other religion than that in which we were born, and in which our fathers were educated.

J. J. ROUSSEAU.

471.

Avoid all those who, under pretence of explaining natural causes,
plant

plant the most destructive doctrine in
the hearts of men. J. J. ROUSSEAU.

472.

Philosophy, on its own principles,
cannot be productive of any virtue
which does not flow from religion;
but religion is productive of many
virtues to which philosophy is a
stranger. J. J. ROUSSEAU.

473.

The vanity of philosophy leads to
infidelity, as a blind devotion leads
to fanaticism. J. J. ROUSSEAU.

474.

Be not afraid to acknowledge God
among philosophers, nor to stand up
an

an advocate for Christianity among
persecutors. J. J. ROUSSEAU.

475.

The faults, nay the crimes of the
clergy, by no means prove that
religion is useless, but that few per-
sons are religious. J. J. ROUSSEAU.

476.

There is but one science to be
taught children, and that is moral
behaviour. J. J. ROUSSEAU.

477.

There is no moral instruction which
may not be acquired either by our
own experience or by that of others.
In cases where this experience may
be

be attended with danger, it must be learnt from history. When it may be done with safety, it is best to let youth make the experiment.

J. J. ROUSSEAU.

478.

Would you encourage benevolence, generosity, or prudence, let each have its appropriate reward of affection.

EDGEWORTH.

479.

The rewards which are given to benevolence and generosity frequently encourage selfishness in children.

EDGEWORTH.

Children

480.

Children are ready enough to give what they know will be speedily returned to them again, or that which is of no use to them.

J. J. ROUSSEAU.

481.

We should endeavour to make rewards the immediate consequence of the virtues; and a gradation should be observed in our praises of different virtues;—truth, justice, and humanity must stand the highest in the scale.

EDGEWORTH.

o

Promise

482.

Promise no rewards but what are interesting, noble, and useful; such as some mark of confidence, your picture, an instructive book, a new master, &c. MADAME DE GENLIS.

483.

Never promise your children fine clothes as a recompence for their good behaviour, nor threaten them with coarser and plainer clothes as a punishment for their faults.

J. J. ROUSSEAU.

The

484.

The most simple, the most convenient dress is always the most prized.

J. J. ROUSSEAU.

485.

According to the order of society in which the respective places of individuals are fixed, every one ought to be educated for that which he is to fill.

J. J. ROUSSEAU.

486.

A provident father will be very anxious to furnish his children with various kinds of knowledge, that, at

all events, they may be capacitated to
earn a subsistence. J. J. ROUSSEAU.

487.

He who is incapable of performing
the duties of a father has no right
to be one. J. J. ROUSSEAU.

488.

A certain method of preserving the
innocence of children is, to be careful
that it be cherished and respected
by those who surround them.

J. J. ROUSSEAU.

489.

In order to be beloved, we must
render ourselves amiable.

J. J. ROUSSEAU.

Love

490.

Love never existed in an honest heart, independent of esteem.

J. J. ROUSSEAU.

491.

A liking not founded on esteem can never be lasting.

J. J. ROUSSEAU.

492.

Neither poverty, nor business, nor personal importance, can dispense parents from the duty of nursing and educating their children.

J. J. ROUSSEAU.

493.

Experience is absolutely necessary to the preceptor, and to the mother of a family; we ought to have made children our study to be enabled to bring them up well, and consequently ought to have educated more than one.

MADAME DE GENLIS.

494.

A venal governor cannot be a good one.

J. J. ROUSSEAU.

495.

Spare no care nor cost to get a good one.

LOCKE.

No

496.

No person who has not a thorough knowledge of the world is capable of educating children properly.

MADAME DE GENLIS.

497.

Caprice in children is never the work of nature, but the effect of wrong discipline. J. J. ROUSSEAU.

498.

Where you find the duties of a mother duly discharged, look for the attachment of the child.

J. J. ROUSSEAU.

499.

If mothers, to their natural sweetness of temper, and their soft insinuating ways, would add a gentle but steady authority, these would enable them to instruct their children with success in all those things to which a child can attain.

ROLLIN.

500.

The mother whose children are not about her, loses much of her respectability.

J. J. ROUSSEAU.

501.

Children sent from home, and dispersed in boarding-schools, convents, and colleges, carry elsewhere their

their affections, which would otherwise have attached to their families.

J. J. ROUSSEAU.

502.

To love a tranquil and domestic life, we should experience the sweets of it from our infancy; and it is in the house of our parents only that we shall contract a relish for our own family.

J. J. ROUSSEAU.

503.

When intimacy between relations ceases to subsist, the pleasures of life are sought for in the corruption of manners.

J. J. ROUSSEAU.

When

504.

• When a family is lively and animated, domestic concerns afford the most delightful occupation to a woman, and the most agreeable amusement to a man. J. J. ROUSSEAU.

505.

There is no picture in the world more delightful than that of an united family : a single feature wanting spoils the whole. J. J. ROUSSEAU.

506.

Prolong the good habits of infancy through the mature period of youth ; and endeavour to confirm your pupils
in

in those habits, that on their acquiring new ones they may not totally abandon the former.

J. J. ROUSSEAU.

507.

Parents ought to receive their children into their society, and to a participation of their fortunes, as soon as they are fit for it; to converse with them on their situation and domestic affairs; communicate to them their intentions, opinions, and ideas, and contribute all in their power to their innocent amusements; at the same time preserving their rank and authority over them.

CHA. DE LA SAGOSSE.

Children

508.

Children love to be treated as rational creatures sooner than is imagined : it is a pride which should be cherished in them, and, as much as can be, made the greatest instrument to turn them by. LOCKE.

509.

Let your answers be always concise, serious, and determined, without seeming to hesitate.

J. J. ROUSSEAU.

510.

You had much better impose silence than answer a child with a lie.

J. J. ROUSSEAU.

By

511.

By speaking to children plainly of every thing, you leave them no room to suspect that there is anything more to say.

J. J. ROUSSEAU.

512.

A smile, a glance, or a single gesture, is sufficient to discover to them all we intend to conceal, and effectually to betray our design of deceiving them.

J. J. ROUSSEAU.

513.

Loose conversation is the har-
binger of immoral actions.

J. J. ROUSSEAU.

The

514.

The youngest person in a company should always be the most modest.

J. J. ROUSSEAU.

515.

Generally speaking, those people who know little talk much; and those who know much talk little.

J. J. ROUSSEAU.

516.

To conduct a grown person, we should use contrary methods to those which we employ in conducting an infant.

J. J. ROUSSEAU.

Taste,

517.

Taste, in the present acceptation, is nothing more than the faculty of judging what is pleasing or displeasing to the majority.

LOCKE.

518.

The proportion of our taste depends on that of our natural sensibility; its cultivation depends on the societies we have lived in, or the company we have kept.

LOCKE.

519.

Taste will be improved by reading; hence the necessity of making a proper choice of books.

J. J. ROUSSEAU.

There

520.

There is a certain simplicity of taste, which affects the heart, and is to be found only in the writings of the ancients. J. J. ROUSSEAU.

521.

Manual arts, which are both got and exercised by labour, not only increase our dexterity and skill, but contribute to our health too, especially such as employ us in the open air. LOCKE.

522.

Manual labour and bodily exercise serve to strengthen the constitution and preserve health. J. J. ROUSSEAU.

Dancing

523.

Dancing is an agreeable exercise, useful to the health, and advantageous, as it confers a certain degree of habitual ease and grace.

EDGEWORTH.

524.

Dancing, being that which gives graceful motions all the life, and above all things manliness and a becoming confidence to young children, cannot be learned too early. LOCKE.

525.

The greatest advantage of dancing well is, that it necessarily teaches you

P

to

to present yourself, to sit, stand, and walk genteelly. . . . CHESTERFIELD.

526.

You must be sure to have a good dancing master, that knows and can teach what is graceful and becoming, and what gives a freedom and easiness to all the motions of the body.

LOCKE.

527.

Minds of nice sensibility are never fond of public pleasures.

J. J. ROUSSEAU.

528.

Temperance and exercise are the two best physicians in the world;
exercise

exercise whets the appetite, and temperance prevents the abuse of it.

J. J. ROUSSEAU.

529.

To induce them to leave town, we should have recourse to hunting for young men, and to travelling for young women.

J. J. ROUSSEAU.

530.

A debilitated body enervates the mind.

J. J. ROUSSEAU.

531.

Physicians inflict on us cowardice, pusillanimity, credulity, and fear of death.

J. J. ROUSSEAU.

P 2 Young

532.

Young people should be married as soon as they arrive at a marriageable age. J. J. ROUSSEAU.

533.

In speaking to young people of marriage, we should describe it not only as the most delightful of all kinds of society, but as the most inviolable and sacred of all contracts; we should on this subject enforce all those reasons which render this tie so respectable among all mankind, and bring a curse and contempt on every one that violates the marriage bed.

J. J. ROUSSEAU.

Though

534.

Though equality of condition is not essential to matrimony, yet when this equality concurs with other requisites, it gives it an additional value.

J. J. ROUSSEAU.

535.

Our greatest evils are derived from ourselves.

J. J. ROUSSEAU.

536.

Do not make a dependance on the actual order of society;—the high may be reduced low, the rich may become poor.

J. J. ROUSSEAU.

The

537.

The most perfect felicity of the
soul consists in moderation of enjoy-
ment, so as to curb the violence of
desire and prevent disgust.

J. J. ROUSSEAU.

THE END.



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